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criticism to what has been done by German writers in recent years on the subject of social origins.

W. D. MORRISON.

LONDON.

LIFE AND LABOR OF THE PEOPLE IN LONDON. Third Series. RELIGIOUS INFLUENCES, Volume VII. Summary, Final Volume: NOTES ON SOCIAL INFLUENCES AND CONCLUSION. By Charles Booth. London: Macmillan & Co. Limited, 1902.

Mr. Booth has completed his task of giving an account of the Life and Labor of the People of London. The complete work consists of the four volumes on Poverty and the five volumes on Industry, published some years back; seven volumes on Religious Influences, recently published, and a Final volume. Volume seven of the series on Religious Influences is a summary of the preceding six volumes and enables us in a short space to see the result of Mr. Booth's inquiry into the effects of religion in London. The inquiry has lasted years; it has been conducted with care, tact and sympathy and the result is summed up by Mr. Booth in a singularly calm and dispassionate way. To many persons his conclusions may come as a surprise. To sum them up again in a few words is not easy, but the total effect left on the mind of the reader is that religion in London is a matter of very small importance, that the amount of social good effected by it may exceed the amount of harm, but not to a very large extent; that the ordinary hardworking respectable citizen is in general hardly influenced by it at all—in short, that it is a thing for the parasites and supers and not for those who are trying to do the real business of life. Exceptions exist, of course; but the general result is that if all religious influences in London were suddenly annihilated the effect of said annihilation would be remarkably small. Such, at any rate, is one impression that the book gives; it is hard to know whether to feel glad or sorry at the result; many worthy people are striving to do good without religion and it would be tragic if it turned out that their non-religious efforts were of little value. On the other hand, it is awful to think of the number of persons who are engaged in religious work when they could do so much better work if the religion was omitted. The enormous sums too which are an-

nually spent for religious purposes might so often be better employed in other ways. But whether we are glad or sorry at the result of Mr. Booth's inquiry, it is a great thing to have learned the truth. The religious influences in London have been weighed in the balance and found wanting. The various organized religions in London appear to be fairly equal in point of ineffectiveness, but they have different characteristics which Mr. Booth points out very shrewdly. The High Church appears to have only a very limited influence on the male sex, but it is more successful with women and children (p. 51). On the other hand, with regard to the Evangelical party, we read of (p. 52) "a blindly self-satisfied piety, hiding its head in the sand, narrow in its sympathies and entirely out of touch with the world." The Broad Church is said to offer (p. 53) "thought rather than doctrine and cool judgment rather than exaltation." The Congregationalists belong to the middle classes to the exclusion of the poor and the rich. The chief fault of their religious system is (p. 118) "that, beyond self-confidence, it is apt to engender a spirit of self satisfaction." The Baptists appear to be vigorous. "Minds of firm or perhaps coarse texture, unable to take sin, or anything else, lightly: such as these are apt to be fostered by middle-class education and habits, and to such of these as are spiritually awakened the Baptist faith appeals with force" (p. 125). In spite of energy, activity, enthusiasm and zeal "there is something hollow, unsatisfactory, and unreal about Wesleyanism as a religious influence" (p. 135). "It does seem as though the Unitarian view of the spiritual world in its relation to man awoke little response in the human soul, comparing in this respect unfavorably with even the most extravagant assertions of any African medicine man" (p. 146). Finally, as to Roman Catholicism, Mr. Booth sums up his impressions in the following words (p. 253): "With Catholicism, at any rate, and all the more because of the success that can be claimed, the question of underlying value arises. We are ready to doubt whether the price paid even by the individual soul for its religious endowment is not too high; and when we go on to measure the influence of this great Church on thought and on education, on social or on political life, hesitation ends. We refuse the professed blessing and rejoice to feel assured that the conversion of England to Roman Catholicism is a chimerical dream. It may be very unfair to lay stress on the

possible injury to character in the case of this Church, and not in others; but the fact that most people in England habitually do so, regarding it, moreover, with jealous eyes as something foreign, only strengthens the impression that as a nation we are not likely to become Catholic."

The above extract will give some notion of the nice and careful sense of discrimination which Mr. Booth possesses. Religious influence can not be adequately measured by statistics, but his long statistical inquiries have no doubt assisted Mr. Booth to judge calmly and dispassionately. No doubt each sect feels aggrieved—many of them have already protested—but this only confirms one's belief in Mr. Booth's fairness.

The most striking characteristic of the volume of notes on social influences, which forms the concluding volume of the whole series, is that Mr. Booth has, as a result of seventeen years' labor, very little to say or suggest. The statistics are of great value; the facts lie before us. What ought to be done? is the natural question to ask. Mr. Booth cautiously offers a few suggestions for tackling the obvious and serious problems of drink, prostitution and so on, but he only proposes one important economic reform. In England fiscal changes are in the air. Mr. Booth highly commends and advocates the scheme for taxing site values put forward by a minority of the Commissioners on the Local Taxation Commission. Of the statistical facts the most interesting is the correlation between poverty, overcrowding, the birth-rate and the death-rate; but for some unexplained reason Mr. Booth has not troubled himself to work out the correlation co-efficient. Of the social facts the most interesting is the condemnation of Bank Holidays (p. 50). "Very rarely does one hear a good word for the Bank Holidays. The more common view is that they are a curse, and, as already stated, the mischievous results from a sexual point of view, due to a general abandonment of restraint, are frequently noted in our evidence. But the rough crush must act as a safeguard of a kind, although nothing, says one witness, can surpass the scenes of depravity and indecency that sometimes result." The evils of drink are more readily recognized than those of Bank Holidays. Mr. Booth is a moderate temperance reformer; he proposes nothing drastic. He suggests (p. 111) that the ideal which we should set before us "would be to improve the conditions under which alcoholic drinks are supplied to all classes

of the community. That the standard of propriety in these public places should not only be set as high as possible, but should everywhere at best equal, and in poorer neighborhoods rise above, that ordinarily obtaining in the homes." A very moderate ideal!

Prostitution is always a curse, but the condition of the London streets is so much worse than that of great towns on the Continent that the problem is specially urgent. Mr. Booth makes an interesting proposal. He suggests (p. 129) that brothels should be persistently hunted down and prosecuted, while houses of accommodation should not be attacked but only watched, and at the same time places of resort should be permitted and open solicitation on the streets stopped. These steps might palliate the evil, but they cannot cure it, and, above all, they do not touch on the really vital question—that of disease.

The final volume also contains an abstract of the former seventeen volumes, an index and a map showing places of worship and public houses. Without question, Mr. Booth's great work will have a permanent value; a century hence it will be even more interesting than it is to-day. Mr. Booth has conferred a great benefit upon the present and the future generations of English-speaking people. He has already found one imitator in England. The best of all possible results would be that a host of imitators should spring up on both sides of the Atlantic, to offer Mr. Booth a more sincere form of flattery than is possible in mere words.

C. P. SANGER.

LONDON.

THE PATHWAY TO REALITY. Being the Gifford Lectures delivered in the University of St. Andrews in the session 1902-1903. By the Right Honorable R. B. Haldane, M. P., LL. D., K. C. London: John Murray, 1903. Pp. xix, 316.

These lectures were, Mr. Haldane tells us, delivered *ex tempore*, though with the help of carefully prepared notes, and are published exactly as they were delivered. The impromptu method, as he felt, offers the great advantage of enabling the lecturer to keep in touch with his audience. But when the